A

SERMON PREACHED AT PAULES Crosse, by R. LEWES, Bacheler of Divinitie, concerning *Isaac* his Testament, disposed by the Lord to *Iacobs* comfort, though it were intended to *Esau* by his father; shewing, that the counsel of God shal stand, albeit the whole worlde withstande it.

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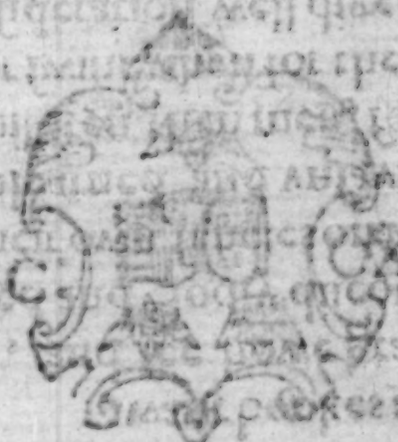

BODLEIANA BIBLIOTHECA

TO THE RIGHT WORSHIPFULL AND MOST WORTHIE KNIGHT, HENRY VNTON,

his most loving and munificent Patron, Grace, mercy, and peace in Christ bee multiplied.

THERE is no ende of making many bookes, and much reading is a wearinesse to the flesh: and in our careless daies, bookes may rather seeme to want readers, then readers to want bookes: whether men desire to tast, and see howe gratious the Lorde is, in learned and Godly discourses; or otherwise feede their own fancies on the chaffe and huskes of vnlearned and vnsavory pamphlets; fitter for children, then men, for infidels then Christians, for swine, then for the prodigal sonne. This consideration well digested, had welnigh induced mee to resolve with Licinius, that neither learned, nor vnlearned shoulde reade any of my doinges: not the one, because they are of that stupiditie, that they conceive not ones meaning; not the other, as beeing so wise, that I may dispare of satisfying their ex-

Eccle. 12.

Psal. 34.

Luke. 16.

-ſit iudgements. And doubtleſſe, had not my good friend Maſter *Wright*, your Worſhips moſt diligent and learned Preacher, (at what time you moſt honourably managed your worthy Embaſſage in *Fraunce* of late) had not that paineful member of the Church, and common-wealth, in peace and warre, devoted to *Mars*, as well as to *Minerua*, when need required, & Gods glory craued his ſervice, had not that tried ſouldier of Chriſt in the vniverſity, citie, and country, yea and in the field among the pikes, having peruſed this ſermon, greatly animated me to publiſh it: I would never have brought ſticks into the woode, and caſt water into the ſea, as I doe. Another ſpeciall motive that altered my determination, was this, that I might ſome way teſtifie my moſt grateful minde towards you, & my very ſingular good *Lady*, for your ſundry, rare, & vndeſerued fauours, heaped & multiplied vpō me. If any of Gods miniſters have iuſt cauſe, both to love, and honour their loving and liberall benefactors & patrons: then may that learned Preacher Maſter *Jennings*, that grave Diuine, Maſter *Sheward*, that zealous Trumpetter of Gods word, Maſter *Wright*, with others of good note in that famous vniverſitie, but chiefly I, acknowledge your worſhip as a true patterne of all patrons. All men ſee your magnanimity, prudence, temperance,

affability, constancy, and zeale to Gods glorie: but wee feede daily on your vertue, and magnifie God for such a stay at home, and such an ornament abroad, as is a spectacle of iustice, sobriety, and true Godlines. The Lorde alwaies blesse you with all his blessings, and blesse vs with you, to the vnspeakeable benefite of Gods Church, for whose good, he hath raised you vp.

This xviij of *Iune*.

Your worships most bounden,

R. Lewes.

And when Isaac was old, and his eies dimme (so that hee coulde not see) he called Esau his eldest sonne, and said vnto him, my son; and he answered him, I am heere. Then he sayde, beholde I am now olde, and knowe not the day of my death. Wherefore nowe I pray thee, take thine instruments, thy quiver and thy bow, & get thee to the field, that thou maist take me some venison. Then make me savory meate such as I love, and bring it to me that I may eat, and that I may blesse thee before I die. Now Rebecca heard, when Isaac spake to Esau his sonne: and Esau went into the fielde to hunte for venison and to bring it. Then Rebecca spake vnto Iacob her sonne, saying, beholde I have heard thy father talking with Esau thy, &c.

When Esau for a portion of meate had most prophanely & securely solde his birthright: as appeareth Heb. 12. verse. 16. Gen. 25. verse. 34. and when he had so degenerated out of kinde, that hee made a covenant even by marriage with the inhabitantes of Canaan, whō God had accursed; when he thus forlooke the promis of saluation, and made no more reckoning of his birthright, then if it had not beene worthy a

straw: Behold (Right Honourable, worshipful, and in our Lord beloved) old Isaac his father not onely beareth with all this, but so doteth on Esau his deere son, that being blind in his eies, but farre more blinde in his affection, he both loveth & esteemeth Esau; yea he preferreth him before Iacob, y chosen of God. It was overmuch lenity in Isaac, to tolerate the enormities of Esau; to suffer him to take two wives, yea to take the among the Canaanites: but as in these points to bewray his infirmity; so to promise Esau that blessing, which God had promised to Iacob, it savoureth marvellously of the corruption of flesh and blood. Yet for all his weakenes, very rare and notable was the faith of Isaac, who being a poore waifaring man, when he received that promise from God, thou shalt bee Lord and heire of this country, when notwithstanding hee had not so much as water to drinke; yet in despite of Satan, and mauger the world, he remaineth stedfast in this, that God will not deceive him: and albeit his house of clay, whose foundation is dust, doe fall and moulder in the earth; yet the truth of God shall continue and have his full power and vertue. Thus leaving his sence and living by faith, he addresseth himselfe to make his last will and testament: wherein his commendation of faith, is somewhat obscured by the vanities of his affection, which he followeth so farre, that he fighteth against God, overthwarteth his

decree

decree, and wrongeth his sonne Iacob, though hee never thinke of it. In this testamēt may be weighed, 1. the cause, 2. the evēt: the cause is either outward, or inward: the outward is efficiēt or finall: the efficient is either principal, or subordinat: the efficient principall cause is God: the efficient subordinate cause is Isaac, who is aboute to set his house in order before hee die: the finall cause is, that there might arise no controversie betweene his sonnes after his departure: the inwarde is either material or formall: material, an heire to be ordained: the forme standeth in the institution of Iacob, and substitution of Esau: In the institution of Iacob, wee see who is blessed, and by what meanes: the party that is blessed is Iacob, the means are the persuasive pollicie of Rebecca, and Iacobs bold adventure. The persuasions and motives of Rebecca are A Tuto, ver. 13. thou maist safelie doe it, on me be the curse. A facili, it is easilie done: by putting on Esaus garmentes, verse the tenth, fifteenth, and sixteenth Ab vtili. thy father will blesse thee before hee die: not with an ordinary, but with a most singular blessing. By Iacobs bolde adventure in putting his mothers counsell in execution: in affirming himselfe to bee Esau, the eldest and dearest sonne: in pretending the providence of God, working for him: in offering his father meate, and drinke: as also by Isaac his errour in iudging rather by his hands thē

by his teares: In the substitution of Esau, the spirit of God sheweth the person that is blessed with a secondary blessing, and the person that blesseth. In Esau who is now blessed with a kinde of blessing, first wee see his importunity to have a blessing, which appeareth in words and weeping, secondly his hatred against Iacob, because of the blessing. Isaac being astonied beyonde measure, first confirmeth the blessing to Iacob, perceiving nowe at length, that it was Gods determination, and that any man could not, a good man shoulde not hinder it; he laboureth not wilfully to alter it, but willingly yeeldeth to Gods pleasure, though it were at first contrarie to his will. Secondlie hee being overcome with Esaus teares, pronounceth an earthly and corporall blessing, to that carnall and ungodly man. In the event wee see the exile of Iacob: he hath not the principall blessing without a speciall crosse. Secondly the motives which his mother vsed, that hee shoulde departe: first, by shewing him his daunger: secondelie, the meanes howe to avoide it. In the looking glasse of this historie, I see two notable images represented to our view: the first is the frailety of man, the seconde is the faith of Gods children; besides many other advertisements, both pleasant and profitable, which I will poinct at by the waye. The frailtie of man is set downe in the purpose of Isaac, and in the practise of Rebecca. The

frailtie of Isaac is mentioned in the foure first verses: the infirmity of Rebecca in the discourse of the fact, till the 29. verse. The faith of Isaac, Rebecca, and Iacob, is manifest throughout the history: albeit, it be somewhat darkened with the blinde affection of the one, and the indirect meanes of the other. Thus oftentimes by the interposition of the earth, and carnall thinges, the sonne of righteousnesse is eclipsed in the most deere Saintes and servauntes of GOD. In this history wee learne the indubitable truth of GODS promises: and the continuall care hee hath of his Saintes: and that hee so fulfilleth his woorde, that it commeth to passe beyonde mans expectation. Iacob is never so neere his fathers blessing, as when hee seemeth to be out of hope of a blessing, and in feare of a curse. Againe Esau was never so sure of the blessing, as y day that he lost it. Iacob was never so doubtful as that day hee had the blessing, nor Esau ever so certaine (in his opinion) as that houre that hee lost it. No humane counsel canne alter the counsell or interrupt the covenaunt of GOD. They which the Lorde will advaunce, shall be advaunced. The Lord suffereth the iust otherwhiles to fal, to erre, to be deceived, partly y they may know their own weakenes, & partly y they may have the more compassion on others. Moreover the Lorde revealeth that sometimes to the lesser, which hee

Pro. 21 30.

doth not to the greater, as to Rebecca if not to Isaac? Isaac perceiving the fauour of God to bee the best inheritance that his son can haue, is careful to bleſſe him before he die. This good man is pure & cleane, yet not ſo, but y he hath neede, that his feete (I meane his affections) be waſhed. Ioh. 13. That holy Matron Rebecca, remẽbred y promis which was made 40 yeares before: we ſcarce remẽber the promiſes of God (which he made lõg ſince) but repeated yeſterday vnto vs. Rebecca inſtructed her ſon aboue all things to ſeeke that excellent bleſſing: we inſtruct ours how they maie liue here, but not how they may liue for ever. Rebecca would not haue Iacob in anie wiſe to marrie with the Canaanites, we beſtow our childrẽ on popiſh Canaanites, and are mingled with them. Rebecca knew that her husbande erred: yet ſhe doth not inſult ouer him, ſhee doth not withſtande him, ſhee is officious towardes him: but amongvs, if any man erre neuer ſo little, yee ſhall haue them that will tel it at Gath, and proclaime it in the ſtreetes of Askalon: that the daughters of the Philiſtines may reioice, and that the children of the vncircumciſed may triumph. We may ſee in this hiſtorie, that Iacob feareth to lie, though it be for his own, and to obtaine a noble bleſſing: hee ſtaieth, hee ſtaggereth, he doubteth: but there are many that ſay they are Iacobs, who make no bones of lying, of deceit, and faining: neuer feazing a curſe, as Ia-

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cob did, though they seeke other mens right, Iacob his owne. In Esau wee have an expresse image of worldlinges, and Atheistes: first in his incontinency of body, in taking two wives: secondly in his profannes of minde, in matching with Canaanites: thirdly in that hee grieveth his parents with his vndutifulnes: fourthly in that hee was a hunter, it agreed well with his quality, who hunted for worldly things: fifthly in that hee tarried so long, that he lost the blessing: he came but a minut to late; but yet two late: the worldelings doe repent to late: the foolish Virgins come when the bride-grome is entred: the rich man in hel would faine have one drop of mercy, who delaied to accept of it, while it was so ful and freely offered vnto him vppon the earth. Esaus will hunte so long for the honoures, pleasures, and wealth of this worlde: that they will come shorte of the blessing of GOD. Esau weepeth for an outwarde blessing, not caring for the inwarde and spirituall blessinges of GOD: so the worldelings if they faile of these outwarde transitorie blessings, then doe they houle and crie out with Esau: hinc illæ lachrimæ: the losse of the gospell, the losse of GODS favour, the losse of christian vnity, the losse of many spirituall and eternall blessings will not so much grieve the Esaus of this worlde, as to be deprived of one carnall blessing. Now that yee see the summe of

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the history, before I come to the frailty of Isaac, I cannot but commende vnto you a lively image of his faith, in this his last will and testament. This disposing of his earthly thinges, and this pronouncing of the blessing of God to his sonne after him, was a voluntary resigning vppe, and giving over of all worldly goods, with a resolute preparation of his minde to die, and to bid this troublesome life adiew: resting himselfe wholly, & solely reioicing in a holy & a heavenly hope of an eternal mansion, which God had provided for his chosen Abraham his father before he died, to testifie his faith to God, and to prevent all occasion of strife betweene his children, bequeathed to the rest sundry giftes: but the inheritaunce hee bequeathed Isaac. Genes. 25. Iacob before his death gave evident testimony of his faith to God, and love to his Church, when he tooke order touching the place of his buriall: when hee exhorted his children to concord and vnity: when hee prophecied so plainely of Christes comming, and blest all his sonnes with singular blessings. He shewed, that when his body was in Ægypt, his hearte was in Canaan the promised land. Semblably Ioseph following Abraham, Isaac, and Iacobs steps, did set thinges in order before he died: and tooke an oath of the sonnes of Israel his brethren, to cary his bones out of Ægypt: building vpon the promise of God, which he repeateth at his death, that God will doubtles vi-

Gene. 48.

site

site them, & bring them out of that land, into ẏ lād which he promised Abraham, Isaac & Iacob. Moses endeth his life, cignea cantione, or rather cautione, wt a sweet song and a heavenly sermō made to the children of Israel, & appointeth Iosua to succeed him in his place. David ẏ king drawing neer vnto his death, charged Salomon, saying, Take heede to the charge of the Lord thy God, to walke in his waies, & keepe his statuts, & his commandements, & his iudgemēts, & his testimonies, as it is writē in the law of Moses, that thou maist prosper in al ẏ thou doest, & in every thing wherevnto thou turnest thee &c. And thē he appointeth Salomon to succeed him. When the sentēce of death is denoūced by Esay vnto Ezechia, hee is cōmanded in the name of the Lord, to set his house in order before he die. This practise of holy mē, served aswel to shew their faith, as to cut off occasiōs of strife, which els might ensue. And thus the Saints of God doe expresse ẏ assurāce of their faith, & the proofe of their love, aswel in death as in life: whereas the wicked as they live without love, so they dy without faith, as they live without fear, so they die without hope, as they have bodies without life, so have they souls without God. And among that rabble, even blinde Baalam himselfe, who saw lesse then his Asse, and knew nothing of the law, yet will not faile to saie, I wish my soule to die the death of the righteous, and my ende to be such as theirs shalbe. I desire to

Genes. 50.

Deute 31.

1. Reg. 2.

2. Reg. 20.

Numb. 23. 10.

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be ioined with the race of faithfull Abraham: but who causeth the wicked sometimes to have these affections, and to vtter such speeches? who, but the Lord, who setteth them vpon the earth, and wresteth out this cōfessiō of them? Why Balaam, thou hast let out thy tūg to hier vnto wickednes, & hast set thy soule to sale vnto covetousnes, and art possessed with Satan, & saist thou thus of the death of the righteous? what shal the faithful themselves say, who know by experience, the most happy & cōfortable truth of thy saying, who as they live in ẏ faith, so they depart in that hope & assurance? The wicked have a glauncing glimpes, a sodden lightning, a momētany motion, even a small tast of the things that are heavēly & eternal: but in the hearts of the Godly, they are sealed with Gods spirit, cōfirmed wt his promises, & writē with a pen of yrō, & wt the print of a diamond, yea ingraven in the table of their souls. As for the testamēts of ẏ wicked who as coales do kindle heat, and wood the fire, so have they kindled their natural corruptiōs, & fostered the flame of their cōsciēce. How should they testifie their faith, seeing they have none? or tende to quietnesse & vnity, seeing they never sought it? yea though their stolne waters may be sweete, & their bread pleasant for a time: yet the curse of the Lord is in their houses: whē as ẏ habitatiō of the righteous is blessed. Before thou make (resting on Gods promises) thy laste will and testament with

Pro. 9. 17.

Prover. 3. vers. 33.

Isaac

Isaac, see thou first make (obeying Gods commandement) due restitutiō with Zacheus: if thou have defrauded any man by forged cavillatiō, by byting vsury, or by bloudy cruelty and oppression, it is good to make a testament, but it is better to make restitution: neither is thy testament good without restitution. When thou leavest the worlde, wilt thou not leave wickednes, but at thy last gaspe deale so vniustly, and conclude thy life with such vnrighteous dealing, as to enrich thy children with the goods of other men? Doest thou so take thy farewell of the worlde, as if thou fearedst not the iudgement of God, no not when thy soule is presently summoned to his tribunall seat? Doest thou thinke that thou shalt not give an account of thy stewardship? O vniust servante, art thou so bewitched by Satan, that thou saiest in thy hart, tush God doth not see it, the Lord doth not regarde it? Wil not the Lord take the matter into his hands, seeing the poore committeth himselfe vnto the Lord, as to the helpe of the fatherlesse? Wil not the Lord hear the desire of the poore, seing he hath prepared their harts? wil he not bēd his ear vnto thē? Thinkest thou that the vnrighteous Pāmonistes shal inherite the kingdōe of heavē? The hope of the vngodly is like the dust that is blown away wt the winde, & like a thin fome that is scattered abroade with the storme, & as the smoke in the aire, and as the remembraunce of him passeth that tarrieth

but for a day. Touching the necessity of a testament: if the Philosopher denieth him to be a good man who in a civill sedition is a neuter; how can hee bee a good man, that seeing dissention will arise in his familie after his death, yet will not by opening his minde, and testifying his will, cut off the cordes of domesticall variaunce and discorde, and procure the pleasaunt harmonie of concorde to continue amonge his children? The matter of a testament is the disposing of thinges which are possessed, either to the benefitte of the Church; (but these testamentes are deade, with the testators in olde time, and I woulde the Church might have her owne) or to the vse of the poore; or to the behoofe of our friendes; or to the commoditie of our children. Both our heires and goodes are to bee considered: if our children bee our heires, nature alloweth it: if our friendes, thankefulnesse accepteth it: if the poore, charitie commendeth it: if the Church or scholes of learning, religion approveth it. The goodes that are lawfully gotten, may liberallie be bestowed on these good endes, and as they are called goodes, so I would to God the rich would doe some good with them: but that which is vnlawfully taken by vsurie or extortion, ought speedilye to bee restored after Gods will in his testament, and not otherwise disposed according to mans will in his testamente. As the most per-

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fect testament of God, which commaundeth restitution, both violated in his life by vniust exaction, and gainesaide at his death by an iniurious testament? The partridge gathereth an hoorde of other birdes egges, sitteth vpon them, and hatcheth them, but when they are flush, they flie away from her, for they know that of right they belong not to the partridge: semblably the vnrighteous person gleaneth in other mens fields, and reapeth the harvest of poore men, but in shorte time they will flie away (for riches haue wings) or they wil stād him in little steede, yea they shall rather make against him, then for him. Now that I may come to the frailty of Isaac, having first concluded by the testaments of men, which are ordained to end strife among the sonnes of men, that the testament of God is appointed to end all contention in the family of God (albeit our adversaries the enemies of light and rependers of darkenes, bewraying the diffidence of the cause, & the hard opinion they conceiue of the scriptures, doe affirme and avouch the contrary) Wee say with Optatus an auncient learned and godly father, that we know that Christ hath dealt with vs, as an earthly father is woont with his children: who fearing lest they should fal out after his decease, sets down his will in writing vnder witnesses, & if there arise any debate amonge the brethren, they goe to the testament: he whose worde must ende our contro-

herie is Christ: let his will be sought in his testa-
ment: we are brethren, why doe we strive? Our fa-
ther died not untestate: hee made a testament and
so died. Men do strive about the goods of the dead
till the testament be brought: they yeeld to have it
opened & read: the iudge doth harken: the counsel-
lers are silent: the crier biddeth peace: the peo-
ple are attentive, that the wordes of the dead may
be read and heard. He lieth voide of sence and fee-
ling in his grave, and his wordes prevaile; Christ
sitteth in heaven, and is his word gainsaide? Open
it, let vs read it, we are brethren, why doe we
strive? Let our mindes be pacified, our father hath
not left vs without a testament: he that made the
testament is living for ever. Hee doth heare our
wordes: he knoweth his owne words: let vs read,
why doe we strive? Yea wee say with that chosen
vessell Saint Paul, that the testament of God is
not only profitable, but sufficient and perfect: in-
somuch as if Paul himselfe beeing an excellent A-
postle, yea if an Angell from heaven should preach
any point of faith or rule of life, I say not, against,
but beside the scripture, let him be accursed. The
divines of Lovain do cunningly expound besides the
Scriptures (to be ment) against the scriptures; if
these men were Doctors of the Arches we should
have profounde lawe: for so a coosening fellowe
might claime 1000. pound of a dead mans goods who
had bequethed him a legacy of 20. sh. & the iudges

might adiudge it him with safe consciences, as not against the testament, albeit besides the testament: nay they might doe this iniustice to man wt far better reason, then the Papists doe that dishonour to God, by howe much the testament of God is far more absolute then mans, and more sufficient to finish al controversies, & more perfect to direct in faith and obedience. Our duty in Christ Iesus is faith working by love: faith embraceth sound doctrine: love requireth a godly life: soundnes of doctrine is held, if truth be taught and falshod refuted: godlines of life is kept, if a man fly from evil and follow good. The holy scripture teacheth the truth, improveth errour, correcteth iniquitie, instructeth to righteousnesse, and so containeth the whole duety of man: yea even of the man of God, in whom greater perfection is required. But this will not they see, who being blinded with affection and banded into faction, doe labour to dishonour Gods word, and to bewitch mens soules: seducing the ambitious wt promises of honour, the simple & ignorãt wt ostẽtatiõ of learning; who cõceive their hypocrisie to be piety, their superstitiõ to be religiõn, their falshood to be faithfulnes, their traditiõs to be Gods cõmandemẽts, their indulgences to be Christs pardõs, their holy father to be Christs Vicar vpõ ỳ earth. But to returne to Isaac & his infirmity. The spirit of God sheweth, that whẽ he was old, & his eies began to be dimme, he could not see.

he was fully resolved and determined to blesse Esau his sonne, whom he should have had in detestation, because he enstranged himselfe from God, and as much as lay in him, made the promise of salvation of no effect. For what might have become of the Church of God, if the stocke of Abraham had ioined with the Canaanites? Isaac therefore ought more to have beene touched, seeing his sonne to bee so prophane: he not only offendeth in not vsing fatherly severity and correction, but he so doteth on Esau, that by his will this prophane monster should enioy the blessing of God. He was no doubt the minister of God, and a singular Prophet, and led an Angels life among men: and yet nowe beeing ledde by his blinde affection, having the charge to blesse the chosen of God, he dealeth, as if himselfe were appointer and author of the blessing. God had done him that honour to make him his minister in blessing, as to say I wil blesse whom I thinke good, but the testimony shal come out of thy mouth, thou shalt be my messenger, I commit this to thy credit & charge, as to the warden and keeper of my promise: that which thou pronouncest shalbe autentike: and I will ratifie it in heaven. God had done him this honour, and yet hee suffereth himselfe to bee so snared in ignorance, and seduced by affection, that hee swarveth quite contrary from that which his office required: and here the Lord wil teach vs that his counsell

sell against mans purpose shal have his effect. The Priestes in the lawe did not only offer, pray, and teach, but they blessed the people as figures of Christ. The Lord communicateth his benefites and blessings vnto vs by the handes of his ministers. Blasphemous are the Papists, who affirme that a mortal man may dispose of Gods blessings and graces at his pleasure. And cursed are the Anabaptists, who refuse the ministery of men and will be taught immediatly of God, most fondly refusing inferiour meanes, and with wings mounting above the cloudes: is not God sufficient (say the Anabaptists) to instruct vs? Is the holy ghost in the handes of men to bestow? What neede all this preaching? To what ende serveth so much reading? Came not God inspiring vs, touch our harts without having our eares so battered with the tongues of preachers? but doe not these fantasticall spirites know, that God will vse the service of men, and yet not be tyed to them? Doe they not know, that God hath ordained that faith shall come by hearing? Knowe they not, that Christ hath given some to be Apostles, some Prophetes, some Evangelists, some Pastores and teachers, for the gathering together of the Saintes, for the worke of the ministery, and for the edification of the body of Christ? how long to endure? till we al meete together in the vnity of faith, & knowledge of the sonne of God into a perfect man. And Ephes. 4.

vnto the measure of ỹ age of the fulnesse of Christ. As touching Isaac, who was Gods minister to blesse, we see how hee is intangled with an inordinate affection. And here let vs meditate & ponder, how often, how sodenly, how forcibly our blind affections doe rush vppon vs, moouing vs to bice against God, and oppose our selues against his wil. As a Bull being chafed pusheth with his horne s; so our vnbridled desires and vnruly affections doe driue and ravish vs in such wise, that like mightie Nimrods in the quarrell of the flesh, wee dare wage battell against the plaine woorde and spirit of God. These affections of ours as the waues and windes, the stormes and quicksandes of our soules, do so tosse and turmoile vs vp and downe, that even the best Pilottes are faine to strike saile, and reason it selfe is driuen sometimes to forsake the helme. I mate resemble our affections to Eli his children: whom the father so cockred and forbare, that the Lorde tolde him that hee honoured them more then God; so deale wee with our affections: wee beare with them, wee yeelde vnto them, we are ruled by them, wee dote vpon them. As Eli demaunded of his sonnes, why they did such and such things, & said doe so no more my sons, it is no good reporte that I heare of you, for you make ỹ Lords people to presume against him by trãsgressions; but more then speake rough

he did not, but let them have the ful forth in sinne, as if he had chid them with his tongue, and striked them faire and softly on the head with his hand; so we aske our affections sometimes, why they are so vnruly against reason, so outragious against gods spirit, so offensive to the children of God, we bidde them cease, but we never bridle them, we never restraine them, we never hate and abhorre them, we let them have their forre, stil we are soone pleased with them, and in so doing we preferre the fruites of our flesh, before the fruites of the spirit of God. Well, Eli did so long cocker his children, that they caused him to breake his necke: yea the fancies and affections that are nourished in vs and cherished of vs, may be so long suffered, and these weeds may be so watered, that they may bring vs to a worse ende then Eli. A man beeing ledde with his affection doth seeme to deale with reason, as perfumers deale with oiles, who never cease medling and mingling of them till there remaine no sent of oile at al: so the reason of mã is so medled and mingled with his vaine desires and delightes, that there remaineth almost no savour of the spirite at all. Plutarch marveiled that the feete of our bodies should bee so ready to goe or to staye, when our minde looseth or pulleth backe the bridle: and that on the contrarie parte our affections beeing the feete of our

soules should carry vs away headlong for any restraint that we can make. Whereas imagination ought to rule our senses, and reason to rule our imagination, and religion to rule our reason: now the outward sence carrieth away the imagination, the imagination leadeth away reason: reason checketh religion, & apperite overruleth our will. Our gracious God hath appointed the soule of man three principal partes in mans body: expressing the three ideas & formes of cõmonwealthes in one man: he hath appointed the king himselfe, to wit, maus reason, to be in the head as in a princely pallace or castle, where the senses as domesticall servantes, should continually attend on reason the king, as vpon the only ruler and directer. The second part of the minde, to wit, the quicke & active facultie of doing and dispatching al thinges, cleaving to the brest, and not farre from the head, to wit, the facultie of anger and the seate of affections, hath the Lord joined with the Prince. The third which may be called the vnruly multitude, being given to carnal pleasures and corrupt desires, is placed vnder the heart stringes, and devided frõ the other two. The governmẽt of reason is a Monarchia: the rule of the ordered affections representeth Aristocratia: the administration of the lowest parte is Democratia. As reason without affections which are his handes (as it were) is weake and feeble: so the affections with-

vtt reason are blinde, sottish, and effeminate. The inferiour parts being given to delightes and pleasures, are so much the more addicted to contentions: from whence are warres and contentions among you (saith Iames) are they not hence, even of your lustes that fight in your members? If reason and not lust might beare rule, the contentions in law would soone be ended. But maintaine lust which is the cause, and contention which is the effect must needes ensue. The empires and formes of common-wealthes are plainly represented vnto vs in families and households, which are as it were small common-weales. The power which a father hath over his children and servantes, doth shadow the princely power. The rule of the wife over her children and servantes, representeth the authoritie of Councellers, and Noble men, who are associated to the Prince. That societie of the brethren or servantes, is an image of the multitude. The Philosophers haue pronounced mans life to bee of three sortes: the first consisting in action, the second in contemplation, the third in pleasures. This last which is ledde in pleasures, is fittest for the basest sorte, as being a mere slavery, and a beastly bondage to carnall delightes: the first which is occupied in action, if it want the feare of God, is heathenish, and vnprofitable: the second consisting in contemplation (if it want action) is idle and vnfruitfull. If the former

James 4. vers. 1.

be

bee obedient to his father, the subiect to his Prince, affection to reason: if they keepe each one their proper place & office without usurping: then is the regiment Monasticall of the soule in the body, and Oeconomicall of the father over his children, and Politicall of a Prince over his subiectes quiet and orderly: but if affection will be above reason, if the childe maie checke the father, if the subiect maie overrule the Prince, if the feete shall direct the heade, what maie bee looked for but confusion of head and feete? Our affections (if we take not heede of them) will cause vs to forget charity as Caine did, who beeing angry with Abell, gave place to his passion of anger, and followed his affection of hatred so farre, that he contemned Gods admonition. They will cause Eli to suffer his children and servauntes to sinne unpunished, and David to bewaile that proude traitour Absolon, more then a whole army of good men. They will cause Ionas so to sinne for the losse of a wilde gourde, as if either there were no more gourdes in the worlde, or no better thing then the shadowe of a wilde gourde. They wil cause Achab to come home to his house with heauy cheere, because he cãnot get Nabaoths vineyard. What is contrary to the regiment of reason? Affection: what hindereth all equity & iustice? Affection: what nourisheth strife and contentions? Affection. If affection so blinded Isaac, that hee

Gen. 4.

1. Sam. 2.

2. Reg. 19.

Jonas. 4.

1. Reg. 17. vers. 4.

could not see to deale iustly with his sonne Iacob; then must Iudges and Magistrates beware of affection: for it blindeth not fooles but wisemen, not wicked, but good men, not young, but olde men. The Lord hath made Magistrats his Ministers of iustice, for the welfare of his people: they are to see to it, that of a fonde affection they beare not to much with Esau, but that they helpe poore Iacob to his right. They should have still in their minde Iehosaphats saying to the Magistrats, whom he appointed over the people: take heede what you doe, for yee execute not the iudgement of man, but of the Lorde: and hee will bee with you in the cause and iudgement. Wherefore now let the feare of the Lorde be vpon you: take heede and doe it, for there is no iniquitie with the Lord our God, nor respect of persons, nor receiving of rewarde. If I shoulde speake of your duties in sinal assemblies, and in your ablence (as some deale with the grave fathers of our Church) I might seeme to tell them your duties, but not their owne. Againe if in this famous place I shoulde entreate only of the dueties of the multitude: then were I like the foolish Phisition that studieth medicines for the feete, but none for the heade: if yee bee distempered with affections, and have those dangerous diseases, they are the more hurtfull, because they are neere the heade: in you lyeth the wealth and woe of the Lande. As a roaring 2.Reg.9. verse. 6. Prover.28.

Lyon

Lyon and a hungry Beare: so is a wicked ruler ouer the poore people: a good Magistrate is a shepheard, and a father; but an vngodly, is a Lyon and a Beare, yea a roaring Lyon, and a hungry Beare. When David kept his fathers sheepe, 1. Sam. 17. there came a Lyon, and a Beare, & tooke a sheepe out of the flocke: David had such care of his sheep, that he went after them, & smote them, and tooke away his sheepe out of the mouth of the Lyon. The poore people are the sheepe of Christ, they are committed to your custody, to defende them by law and iustice, from the iawes of all Lyons and Beares, I meane from all oppressors and mighty Nimrods. You shoulde adventure your liues for them, if yee bee good shepheardes: defende the poore, protect the weake, deliuer the innocent, be as good to poore christians cõmitted by Christ to your protection, as David was to dumbe creatures which his father appointed him to watch ouer. It is a strange Metamorphosis or change, that a carefull shepheard should be turned into a roaring Lyon or hungry Beare, that will spare none. Blinde affection and rewardes, and respect of persons will cause this chaunge, Vix ei tinget gladium firmiter, vncta manus; The hand that is annointed wil hardly hold the sword in it. Quatuor illa, timor, munus, dilectio, rancor: flexe solent rectos hominum peruertere sensus; these foure thinges, feare, rewarde, loue, and hatred,

tred, doe oftentimes pervert the right sences of men. You knowe that to true iudgement these thinges are required: first that it proceede from the light of reason, and not from the heate of passion: will a wise man answere as speaking in the winde? and will hee fill his stomake with heat? Secondly it must be done without any respect of persons: iudge right whether to a straunger, &c. 3. An vpright iudge must not yeeld to ỹ cry of manie, nor to the favour of any: followe not the multitude &c. fourthly hee must enquire of the matter diligently: the cause that I knew not, I sought out diligently. Fiftly no feare of man must cause him to forsake a iust cause. Sixtly he must not be to pittifull: non misereberis pauperi, saith the Lorde. Seventhly hee must take no rewardes. Eighthly they must indifferẽtly hear both parties: it is not the custome of the Romanes &c. Actes 25. If all your iudgementes doe proceede of the light of reason and not of any passion or affection of minde: if ye have still a respect to the cause and not to the person: if yee listen to the cry of iustice and not to mens suites: if you perfectly examine al matters: if your iudgements be neither hindered by feare, nor perverted by rewards, nor defeated by foolish compassion: then shal you be meanes to establish the Princes throne: you shall bee ministers of many blessings to this lande: and the lives of the poore shall blesse you: but if ye iustifie

Iob. 15.

Ier. 2.

Exod. 23.

Iob. 29. vers. 6. 7.

Exod. 23.

Actes. 25.

the

the wicked for a rewarde, and take away the righ-
Esa.5. teoulnes of the righteous from him: then surely as the flame of fire devoureth the stubble, and as the chaffe is consumed of the flame; so your roote shall be as rottennes and your bud shall rise vp as dust: because yee have cast off the law of the Lorde of hostes, and contemned the word of the holy one of Israell. The king of Persia being offended at Agesilaus, gave the Athenians thirty thousand pieces of the great coine of golde, wherein was ingraven an archer of golde; which thing when Agesilaus understoode, he saide merrily, but yet truly, that he was driven away with thirty thousande archers. Many a poore Agesilaus in this land is (I feare) oftentimes put from his right by a great company of Angels that come against him: our English Angels are as strong as the Persian archers: but it is pitty that either archers there, or Angels heere, should fight against iustice and right. If hee were not able to resist thirty thousand archers, howe shoulde poore men stande against an army of Angels, when they march against them? Surelie except the Godly and famous Iudges and Magistrates doe quit themselves like men: nay vnlesse they shew themselves to be Gods: the Angels will first overcome them, and then soone overthrow the poore. When the Lord woulde threaten the Israelites a most grievous plague, hee saith in the 11. of Zachary, that hee will raise vp a shepheard in the

land,

lād that shal not looke for the thing that is lost, nor seeke the tēder lambes, nor heale that that is hurt, nor feed that ꝑ standeth vp: but he shal eat the flesh of the fat, & teare their clawes in pieces. God himselfe standeth in the assembly of Gods: he iudgeth among Gods. Howe long will yee iudge vniustly, and accept the persons of men, &c. Psal. 82. I hope it cannot be truely saide of you, as it was of the Iewes, In medio vestrum est quē vos nescitis. My minde is not to accuse any one, but to admonish every one: (if yong Samuel may aduertise olde Eli) wishing them to bee as farre from the sinnes of Eli, as they wish his punishment to bee farre remooued from them. Let Phinees and Hophnes though gentlemen offenders, yea though Elies kinsmen, yea though they bee Elies sonnes; if they meddle with the workes of darkenesse, let them haue the wages of sinne which is death, for the seruice they haue done to Satan. You knowe that Prosopolepsia, is forbidde, Deuteronomy. 1. Looke not on the face of the person, but beholde well the cause. The poore man flieth in his trouble to the Magistrate for succour, as vnto a shadowe against the heate: a refuge against the tempest: if the magistrate bee vnrighteous and leade by affection and not by iustice, the confidence that is put in him, is like a broken staffe, and a sliding foote, the more ye trust them, the more are ye deceiued, Chrysippus being

Psal. 82.

Ioh. 1.

1. Sam. 3.

Deut. 1.

Esa. 36.

demaunded why he did not take charge of the cō-
mon-wealth vpon him, answered that the reason
was, forasmuch as if he governed ill, he must
needes displease God, if well, he must needes dis-
please men: but as he was afraide to displease ei-
ther God or man, so the vnrighteous iudge will
not feare to displease both God and man. When
Iosia iudged the cause of the poore & afflicted, did
not he prosper? and was not this because he knewe
me, saith the Lord? Iob deliuered the poore & helpe
les, and did not the Lord hedge him and his house
rounde about? Our gratious dreade soueraigne,
(whom God make a most aged mother in Israel)
dealeth most graciously with poore subiectes, lis-
ning most carefully, and speaking most comfortas-
bly vnto them, and commaunding that iustice bee
done accordingly. If it be no disgrace to her high-
nes, nay a speciall honour to deliuer the oppressed:
it can be no blot to inferiour Magistrates. If the
Princes throne be established by iustice: then doth
it concerne the safety of Magistrates to doe iudg-
ment: otherwise the stone shall cry out of the wal,
and the beame out of the timber shall answere:
they shal giue in their euidence like honest iurates
against the houses of all oppressours. It will bee
time for men to heare when the stone shall cry out
of the wal, I am built by iniquity, by vsury, by ex-
tortion; and the beame out of the timber shal answ-
were, I am built with bloud & oppression. There-

are many such houses built in these evil daies: but the builders have consulted shame to their owne houses, & have sinned against their owne soules, as speaketh Abacuk ẏ Prophet. Ioachim a rich oppressour may close himself in Cedar; but the Lord will plucke him away wͥ thornes, & his posteritie with fishookes. But in the meane time, where the hedge is lowe, every man goeth over: the hedge is low with the widdow, she hath no husband; with the orphane, hee hath no father; with the stranger, he hath no friend; with ẏ poore, he hath no wealth: the plougher, I meane, the oppressour plougheth on their backes, and maketh long furrowes: they have none to defende them, but the iudge, who should be a father, and the Lawier a patron. The Iudges in Ægypt were bound by oth to doe nothing against iustice, no not at the kings commandement: & they ware about their neckes a chaine of golde, with the image of truth in it. The Lorde hath made you (ye learned Lawiers) patrons of the poore, & ye cal them clients: take heed that ye bereave not poore Iacob of his right. I am of Thales minde, that that common-wealth is most happy & safe, where men give least heede to Lawiers, & most heed to the law it selfe. There are two thinges required in euery Lawier: the first is learning and skill; the seconde is a tender conscience. If yee be not seasoned with both, yee are vnsavory. A tender conscience without learning and skil.

Abac.2.

Amos 4. verse.2.

Psal.129

is vnfruitfull, but learning and skill without conscience is diuelish: & an vnconscionable Lawier is more to be feared, then an vnskilfull: and yet the vnskilfull Lawier receiving the rewarde, but not doing the duty of a good Lawier, committeth theft. The Lorde hath beutified many of you, with verie manie, and very excellent giftes. Now are you to labour that it maie bee saide of you, as our Saviour saide of Nathaniell; beholde, a true Israelite without guile, behalde a true Lawier void of corruption. The Lorde hath made all patrons of benefices his instrumentes for Iacobs behoofe: but they bestow (for the most part) Iacobs living on prophane Esau. Alas that ever the clergy of England should draw & drinke in even in o her very bowels, the deadly poison of covetousnes & cõcupiscence; and nowe a daies simony is an open and an easie way to have a living: the maide simony, that kept the dooze in popery, is crept into patrons houses, and suffereth not Peter only to come in, but every meane fellow is admitted, sometimes of favour, at Iohns request: but commonly the Church dooze is opened with a silver key: and manie a lewde patron, by his marte and marchandize of mens soules, maketh a living: whereby wee see it is come to passe, that manie doe denie Christ in their deedes, and the love to mens soules wareth colde, while they warme themselves at the fire of riches, which is kindled

and

and blowne with the bellowes of covetousnesse, and yet with no crowing of cockes, or pricking of conscience, canne those covetous patrons bee awaked, albeit the LORDE doe mercifullie looke vppon them, and in their owne heartes doe condemne their impiety: but growing olde and obstinate, in the drousie disease and abominable dropsie of covetousnesse, they drawe sinne vnto them with cordes of vanitie and iniquity, as it were with cart-ropes. It is saide by the Prophet, that Ierusalem shal sucke the milke of the gentiles: but manie of our gentiles sucke the milke, naie the bloude out of the Churches brestes. It was woont to bee saide of Friers, that they were fedde fatte with mens sinnes: a man may say the same of manie patrons falselie so called. It was merrilie and truely saide of one, that the state of Asses, was better then the state of Horses: for the Horses runne to patrons for benefices: but many ignorant Asses doe obtaine them. Have they no vnderstanding, saith the Lorde, that they eat vp my people as if they would eat bread? they have not called vpon God. Have these cruel patrons no vnderstanding, that they eate vp Gods messengers as if they would eate bread? they have not called vpon God. Wel, I say no more but this, O thou vnrighteous patron, thou abhorrest idols, & committest thou sacriledge? The name of God is blasphemed Rom. 2.

among the papistes through you. The Lord hath made the phisitions of mens bodies, his ministers of healthe: they shoulde deale with poore Iacob, as well as with rich Esau. The Lord hath made fathers & masters, ministers of many blessings to their children and servantes: they shoulde defraude them of the graces of God in no case. Finally every one of vs faithfull stewards, and good disposers of the manifold graces of God, shoulde employ them to the honour of God, and benefit of our brethren. Let vs remembring Isaac his frailty and fal, shake off all securitie of the flesh, and be the more fervent in praier and watchful in welldoing, that we be not overcome of our affections. Thus the secure are taught to awake, and watch, and the holy are warned not to presume of their strength, seeing Isaac hath fallen. The afflicted that are terrified with the sight of their sins, have this example written for the comfort of their consciences. O thou afflicted and tossed with tempest, that hast no tokens: behold &c. This is vnto me as the water of Noah &c. Finally we learne, that the examples of the best men are not at al times, and in al thinges to be followed: & that there is no man so perfect, but that another may say vnto him, phisition cure thy selfe. Thus having seene the frailty of Isaac in that he was led by a blind affection, let vs see in few words, into the pollicy of Rebecca: who by indirect meanes got Iacob the blessing. As there was

Esa. 54.

a ge-

a generall principle of faith in Isaac his mind, whē he blessing his sonne, sealed the assurance of the holy ghost, and the right of the inheritance vnto him, so was there in Rebeccaes minde, when by her subtile practise shee procured the blessing to Iacob. Albeit shee could not rule her husbande by wholsome counsell; yet this was not the best waie to circumvent him with such a deceit: why doth shee not patiently expect and wait, till God performe his promis vnto Iacob? she knewe his decree was immutable, his promise infallible, and therefore shee doth ill to obscure the heavenly oracle with a lie: but see the earnestnes of her faith accompanied with an vndiscreet zeale; shee adventureth to provoke her husband against her, to make mortal hatred betweene the brethren, and to bring her sonne Iacob into present daunger. Behold what a rash, and inconsiderate zeale will doe. Here we see that pure and sound knowledge doth not alwaies shine in the mindes of the godly, but the small light that sheweth them the way is obscured, and darkened with many clouds of ignorance, and mistes of affection. The Lord bestoweth on man the gift of perfection, knowledge, & truth, as it were a beame of the sunne into a house of clay, to give vs light & warmth: howbeit this beam (though the more the sonne of righteousnes ascendeth & commeth daily neare vnto vs, the greater light & warmth it yeeldeth) yet it doth not overshine vs all with full light

of truth and heate of holinesse, as long as wee remaine in these houses of clay. A Christian man or woman hath the beames of the sunne, but as in a house, not in the open heaven: sometimes it is shadowed and made dimme with darkenesse, sometimes it wareth faint through colde. To bee short, a generall faith hath the preeminence in the Godly, as in Isaac, and Rebecca, and Iacob: so that they either swarve out of the way, or stumble in the way: but whereas Gods election stoode nevertheless firme: may whereas hee executeth his counsell, and effecteth his purpose by the subtelty of a woman: by this meanes hee procureth to his goodnes the whole praise of the blessing. In the dimnes of Isaac his sight, there are two examples of Gods providence; the one generall, the other spetial. General, in that olde men are depriued of their sight before they dye: that by howe much lesse they knowe these outwarde thinges, they may have the more knowledge of inwarde, and heavenly matters. And so in the very defect of nature the worke of Gods providence appeareth.

Prove. 17, vers. 1.

Speciall, in that by the occasion of the dimnes of his sight, the blessing was conferred on Iacob: Isaac shall loose his eie sight, but Iacob shall have his right in the blessing. This good father maketh his choice of his meates, after the delight of his taste: and this may the godly doe with thankesgiving to the God, who hath not made the honie-

combe for Drone-bees. But yet ease and fatnesse slaieth the foolish, and the prosperity of fooles destroieth them. Woe bee to them that are at ease in Sion &c. They are glad of their own ease: but not sorry for their brothers disease: they are glad for their owne prosperity: they are not sorry for Davids adversity: they are glad of their owne dainty fare, but they are not sorry for the penury of Miphea, who is fedde with the bred of teares, & with the waters of affliction: they are glad of their own glory; these weigh not the contempt and slaunder of Ioseph: but as some doe sacrifice the fattest to God vrily, without either feare of Iehova, or care of Ioseph, so some having got much by vnlawfull meanes, have no power to spend it vpon themselves as Salomon witnesseth, that the deceitfull man rosteth, not ý he took in hūting. And without peradventure even olde Isaac permitted Esau to hunt to much & to far, chiefely to satisfie his curious appetit. The Saintes of God are not Angels: but if they labour not to live Godly, they are not Saintes. See the providence of GOD for Iacob, that Isaac doeth not immediatly blesse Esau: but sendeth him for venison, promising him the blessing at his returne: but God disposeth it according to his good pleasure. Iacob is outwardly turned into Esau: so doth Iacob into rough Esau: but in our daies the rough Esaus of ý world,

Pro. 2.

Amos. 6.

the mighty hunters, the prophane Machiavelists, are turnd outwardly into Iacob: but alts for some outward blessing: for Iacob, will be Iacob still, and Esau, will be Esau. It was culpable, and blameworthy in Rebecca, to fashion Iacob otherwise then he was by nature: yea, to doe it to deceive her husband, and because Esaus garmentes to be worne to his owne losse. If these meanes of fraud, lying, and fayning, be not a good cause and a right agreeing with the counsell and will of God: who can excuse the wicked in these daies who in unlawful matters, vse unlawful meanes? as in altering their childrens, if not their sonnes, yet their daughters faces & favours, by painting and other vanities; yea in making them to put on straunge & mõstraus attire, meeter for Giantes, then gentlewomen: in deceiving they passe not whõ: in using a mans own knife, to cut his own throate. I may cry out with Michea: trust not in a friend &c. S. Augustine noteth two misteries in this history; ý one is that under the goates skinnes, and apparell of Esau, holy Iacob was blest: so Christ under the shape of a sinful man, deserved the blessing, beeing made sinne for vs. The second mistery is this, that albeit the minister of Gods word & Sacraments, be the instrumẽt of God whilst he ministreth these thinges: yet hee cannot apply Gods graces after his owne will, but after the will and purpose of God. But we may most fitly allud to this history

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in that we know that no man cannе be allowed or blessed of God, but in an other mans name & person, even in the person of Christ. We must all put on Christ, if wee will have any blessing at Gods hands. If all this were done by Rebecca & Iacob at Gods appointment, it was no sinne but a vertue. To kill a mans some without Gods expresse commandement, to rob a mans neighbour, to put an offender to death, beeing no Magistrate, are grievous sins: yet Abraham is highly praysed of God for his readines to doe the first, the Israelites for the second, Phinees for the last. That this was done by Gods ordinaunce, some learned men doe bring somewhat probable and likely, but not certaine and demõstrative reasons: as first the oracle of God shewing Rebecca that Iacob shoulde bee blest, may seeme to prove this to be of God. Secõdly that Rebecca was present whē Isaac spake to Esau, argueth Gods providence. Thirdly Isaac his blindnes doeth concur to further Iacob. Fourthly he perceiveth the voice to be Iacobs, & yet is deceived and blesseth him. Fifthly he discerneth not betweene kids flesh and venison, being vsed to venison: so that it seemeth the Lord tooke away the iudgement of another sence, for Iacobs sake. Sixtly seeing himselfe to be deceived, he doth not cõplaine of Iacob, much lesse revoke the blessing, nay he confirmeth it to Iacob. Finally there is a space given to Iacob to departe with the blessing:

sing: and immediatly Esau commeth in. Because of these reasons, I say if Iacob and Rebecca did this without Gods appointment, it was bonum, but not benè, the matter was good, the manner nought: but if it were doone by GODS commaundement, which I dare not denie but it might bee, (but I will not affirme that it was, because Gods worde doeth not affirme) but if the manner was of God, it was blameleſſe altogither: but howsoever it was, I say, and you see with Gamaliel, that the counsell of GOD cannot bee hindered. Have not the blessings of Englande, diverse and sundrye wayes by the bloudie Guizes, and Italian Gog, and Spanish Magog, beene mischievouslie assailed from time to time? But praysed, and praysed for ever, bee that GOD that helpeth vs, and powreth dailie his benefites vppon vs; hee hath overthrowen the Spanish attempt, and the Guisian practise: hee hath prepared him deadly weapons, hee hath whette his swoorde, hee hath bent his bowe, hee hath ordained his arrowes against the face of these persecutours: so that they are falne into the pitte that they made for vs. The mischiefe is returned on their owne heade, and their crueltie is falne on their owne pate. Put them still thus in feare O LORDE, that they may knowe themselves to bee but men. And in asmuch as the counsels of GOD cannot bee

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hindered by any pollicie or power of man, I wish with all my hearte, that our learned and grave Fathers woulde somewhat refraine themselves from them that sue for reformation, and let them alone: for if this counsell or this worke be of men, it will come to nought; but if it bee of God, they cannot destroy it, lest they be founde even fighters against God. And with all the veines of my soule I wish, that they that seeke reformation, would take heede, that they make not the cause the worse, by their indiscreete zeale, unbrotherlie reproches, unchristian slaunders, unsaverie and unlearned libels, and almost Pharisaicall contempte of their fathers and brethren. For my owne parte, GOD is my witnesse, whome I serve in my spirite, in the gospell of his sonne, that without ceasing I praye for the peace of the Church, and for a learned ministerie. You knowe that discorde in the Church is fire in a house: and a continuall fever in the bodie. The LORDE quench this fire, and cure this fever. Wee prayed for outwarde peace, when our enemies were at hande: and nowe GOD hath sente it, doe wee nourish contentions inwardely and at home among our selves? Inwarde dissention, or contention, is a gappe not onelye for the bloud-thirstie Papist to enter, who hath no other desire then our destruc-

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tion do other scope then our spoile; but no other meanes, but our contentions: but it is a gappe to let in Satan; he entreth at our vnchristian breaches. But to speake somewhat more of Iacob and so to ende; we see he stealeth his blessing, but wee have many that steale the blessings which at none of theirs. I cite them all to stande at the tribunal seat of the eternall iudge. I leave the poore known theeves to the cōmon barres; and here I first summon those sacrilegious persons, that feare not to steale holy thinges, that make a mocke of that iniquity. Sacriledge will be sinne one day. The conveying of publike things to privat vses, wil prove theft one day. Te comming in by Simony wil appeare to be theft. Yea the stealing of the heartes of the people from the pastors, will be prooved theft. And you famous Merchantes & other occupiers in this citty, take heed that theft like birdlime cleave not fast to some of your fingers. And you that are tutors of widdowes and Orphans goods, beware that ye be not appeached of theft. You that are servants, take heede that ye come not in the number. The causes of theft, at first the perversnes of mās heart, secondly incredulity, thirdly vnfaithfulnes, fourthly covetousnes, fiftly ease and idlenes, sixtly surfetting, seventhly occasion. I scarce make poverty one cause, for such theeves are almost as worthy of pitty, as of punishment. A man may bee guilty of theft, by dealing in it, by concealing of it,

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by counselling to it, by commanding or commending it. Iacob was timorous in stealing his owne, these are impudent in taking other mens: Iacob was even forced to these meanes, they runne to al wicked meanes: Iacob did it but once, it is their daily practise: Iacob would soone have beene dissuaded, but even Gods word cãnot dissuade these men from spoiling and robbing the Church, the fatherles, and stranger. I had left out the Abbey-lubbers in our Church, who are mighty theeves. Though the Abbeies be gone, yet they remaine. I meane such as will not worke: whether it be civill or spirituall worke, it is plaine theeverie to take the daies wages, and not to do a daies worke for it. The Lord our God enlighten our mindes, and sanctifie our hearts with such a portion of his spirit, and with that measure of his grace, that we may be fully perswaded, that this worldes repose is full of anguish, the security of the worlde without foundation, the feare of the worlde without comforte, the travels of the worlde without fruit, the sorrow of the worlde without profitte, the desires of the worlde without successe, the hope of the worlde without rewarde, and the mirth of the worlde without continuance, and the miseries of the worlde without remedies, and that all the worlde is but vanity of vanities. Againe, that our hearts may bee inwardlie informed and thoroughlie certified, that the lawe

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of the Lorde is an undefiled lawe, conuer-
ting the soule &c. The God
of peace, &c.

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